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REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 15th January 1898.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali.	Calcutta.			
	Weekly.				
1	"Bangavasi"	Calcutta ...	20,000	8th January, 1898.	
2	"Basumati"	Ditto ...	.....	13th ditto.	
3	"Hitaishi"	Ditto ...	800	4th ditto.	
4	"Hitavadi"	Ditto ...	About 4,000	7th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	1,250	7th ditto.	
6	"Sahachar"	Ditto ...	About 500	5th ditto.	
7	"Samay"	Ditto ...	3,000		
8	"Samutthan" ..	Ditto ...	.....	5th and 12th ditto.	
9	"Sanjivani"	Ditto ...	3,000	8th ditto.	
10	"Som Prakash" ...	Ditto ...	300	10th ditto.	
11	"Sulabh Samachar" ...	Ditto ...	.....	8th ditto.	
	Daily.				
1	"Banga Vidya Prakashika"	Ditto ...	300	7th, 8th, 10th, 12th and 14th January 1898.	
2	"Dainik-o-Samachar Chandrika."	Ditto ...	1,000	6th and 9th to 13th ditto.	
3	"Samvad Prabhakar" ...	Ditto ...	1,132	10th to 14th ditto.	
4	"Samvad Purnachandrodaya"	Ditto ...	200	8th and 10th to 13th ditto.	
5	"Sulabh Dainik" ...	Ditto ...	Read by 3,000		
	Hindi.				
	Fortnightly.				
1	"Marwari Gazette" ...	Ditto ...	.....	2nd January, 1898.	
	Weekly.				
1	"Bharat Mitra" ...	Ditto ...	2,000	2nd ditto.	
2	"Hindi Bangavasi" ...	Ditto ...	10,000	10th ditto.	
	Persian.				
	Weekly.				
1	"Hablul Mateen" ...	Ditto ...	500	10th ditto.	
	Urdu.				
	Weekly.				
1	"Darussaltanat and Urdu Guide."	Ditto ...	310	6th ditto.	
2	"General and Gauhariasfi"	Ditto ...	330	7th ditto.	
	Tri-weekly.				
1	"Nusrat-ul-Islam" ...	Ditto ...	.....		

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali.	**Burdwan Division.**			
	Fortnightly.				
1	"Pallivasi" ...	Kalna ...	.....	9th January, 1898.	
	Weekly.				
1	"Bankura Darpan" ...	Bankura ...	500	8th ditto.	
2	"Bankura Hitaishi" ...	Ditto ...	.....		
3	"Burdwan Sanjivani" ...	Burdwan ...	250	4th and 11th ditto.	
4	"Chinsura Vartavaha" ...	Chinsura ...	620		
5	"Education Gazette" ...	Hooghly ...	1,280	7th ditto.	
	Bengali.	**Presidency Division.**			
	Weekly.				
1	"Murshidabad Hitaishi" ...	Murshidabad ...	696	5th ditto.	
2	"Pratikar"	Ditto ...	603	7th ditto.	
	Uriya.	**Orissa Division.**			
	Weekly.				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	24th November, 1897 ...	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190	25th ditto.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	24th ditto.	
4	"Utkal Dipika" ...	Cuttack ...	480	27th ditto.	
	Hindi.	**Patna Division.**			
	Monthly.				
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
	Weekly.				
1	"Aryavarta"	Dinapur ...	1,000		
	Urdu.				
	Weekly.				
1	"Al Punch"	Bankipur ..	500	7th January, 1898.	
2	"Gaya Punch"	Gaya ...	400	10th ditto.	
	Bengali.	**Bhagalpur Division.**			
	Fortnightly.				
1	"Gaur Varta" ...	Malda ...	.....	6th ditto.	
	Bengali.	**Rajshahi Division.**			
	Weekly.				
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	5th ditto ...	This paper is not regularly published for want of type
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180		
	Hindi.				
	Monthly.				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	700		

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali.	**Dacca Division.**			
	Fortnightly.				
1	"Faridpur Hitaishini" ...	Faridpur ...	.....		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315	29th December, 1897.	
	Weekly.				
1	"Barisal Hitaishi" ...	Barisal ...	.....		
2	"Charu Mihir" ...	Mymensingh ...	900	3rd January, 1898.	
3	"Dacca Prakash" ...	Dacca ...	2,400	9th ditto.	
4	"Sanjay"	Faridpur ...	.....	7th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	8th ditto.	
	English and Bengali.				
	Weekly.				
1	"Dacca Gazette" ...	Dacca ...	500	10th ditto.	
	Bengali.	**Chittagong Division.**			
	Fortnightly.				
1	"Tripura Hitaishi" ...	Comilla ...	.....	Paus, 1st fortnight, 1304 B.S.	
	Weekly.				
1	"Sansodhini"	Chittagong ...	120		
	Bengali.	**Assam.**			
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....		
2	"Silchar"	Silchar, Cachar ...	.....	31st December, 1897.	

I.—Foreign Politics.

The frontier war.

The *Bharat Mitra* of the 2nd January says that the Government has made a great mistake in picking a quarrel with the savage frontier tribes. Often and again have British troops severely punished them and treated them according to their own sweet will, because they were in those days defenceless and could not successfully oppose their enemy. Now, however, the task of punishing the frontier tribes has assumed a serious magnitude. The prestige of the Government is at stake and blood and money have been profusely wased. It has, therefore, become urgently necessary to prolong the occupation of the frontiers till those turbulent tribes submit to the British Government. Bharat Mitra, Jan. 2nd, 1898.

The probable issue of the frontier war.

2. The *Bangavasi* of the 8th January has the following:—

The *Englishman* proclaims the victory of General Lockhart. That the English who have been victorious all over the world should be victorious in this campaign against the frontier tribes is no wonder. The British troops have crossed the almost impassable mountain passes, have traversed the frontiers, and have come back to Jamrud. They have set fire to the houses of the recalcitrant frontier tribes, have destroyed their corn and property, have bombarded their fortresses and fortifications and have put hundreds of Pathans to the sword. Most of the frontier tribes have humbly submitted to the British Government and have paid the fines imposed on them. All this, no doubt, proclaims the victory of the British troops. But gratified as we have been by the tone of the *Englishman*, we have been pained by a discordant note struck by Mr. Melton Prior, an English War Correspondent. This gentleman finds fault with the management of the frontier campaign. In his opinion, the British troops, instead of concentrating themselves in one place, ought to have invaded the tribes from three or four directions. He says:—"It is true that we have inflicted great loss upon the enemy, but our loss is equally great. We have not dispirited and demoralised the enemy. They have all along fought us with great courage and energy, and if they renew their hostilities in the spring, it will go hard with us." Now, is not all this somewhat discouraging? Mr. Prior does not seem to be an admirer of General Lockhart. In his opinion the expedition ought to have been entrusted to a General who could act independently of advices from Simla, who could make his own arrangements, and lay down and follow his own plans. All this means that General Lockhart has not been successful, that the frontier tribes have not been completely subjugated, and that warfare may have to be renewed in the spring. Conflict is still going on between the tribes and the British troops. All this is certainly discouraging, and shows that peace is as far off as ever. Bangavasi, Jan. 8th, 1898.

II.—Home Administration.

(*a*)—*Police.*

A police officer in the Rajshahi district.

3. Referring to the complaint made by one Prabhati Vaishnavi, who was the accused in a certain case, against Babu Kunja Bihari Banerji, Sub-Inspector of the Boalia thana in the Rajshahi district, a correspondent of the *Hindu Ranjika* of the 5th January observes that this is the third time that a scandalous complaint has been made against this Sub-Inspector by a woman of the town. It is said that, when he was at Bogra, he was once charged with an offence under section 497 of the Penal Code. It is easy to see what sort of a creature that police officer must become in the mufassal, who at Sadar, and under the very eyes of his superior officers, commits such wicked acts. The Government should consider whether the man should be kept in the responsible position of a police officer. Hindu Ranjika, Jan. 5th, 1898.

The Mirzapur police in the Murshidabad district.

4. A correspondent of the *Hitavadi* of the 7th January complains that the Mirzapur police, in the Murshidabad district, has failed to trace the thief who stole by day-time, on the 27th December last, ornaments and cash from the house of Bihari Ghosh of village Jarur. Four or five such daring thefts have taken place in the village during the last two or three years, and the police Hitavadi, Jan. 7th, 1898.

has failed to detect any one of the thieves. The thief who stole standing crops from a piece of land, belonging to Babu Umakanta Roy, zamindar of the village, was arrested by the Sub-Inspector of the Raghunathganj thana.

SANJIVANI, Jan. 8th, 1898.

The case of Mr. Woodside.

5. The *Sanjivani* of the 8th January writes as follows with reference to the case in which Mr. Woodside was charged with assulting a police officer in the execution of his duty:—

We have no quarrel with Woodside; he belongs to the ruling race. It is enough that he has been fined Rs. 100. We do not, however, know how to condemn the cowardly conduct of the police constables and the bye-standers who did not prevent the accused from assaulting the Sub-Inspector and rescuing prisoners from the lawful custody of the police. Let the authorities decide whether these cowardly police constables should or should not be dismissed from the police service.

SANJIVANI.

Mr. Shuttleworth, District Police Superintendent, Darrang.

6. An Assam correspondent of the same paper complains of the conduct of Mr. Shuttleworth, District Police Superintendent of Darrang. The correspondent writes that Assamese raiyats supply Magisterial and Police officers with *rasad* when they are out touring. Several raiyats of Kalampur have submitted a memorial to the Deputy Commissioner of Darrang, complaining of the District Superintendent's ill-treatment in connection with the supply of *rasad*. It appears from the memorial that, on the evening of the 7th December last, a constable with two other men entered the village when the *raiyats* were all out in the fields and forcibly took away a duck from the house of one Katiram. The owner, finding this out, claimed his property and took it away. Soon after this, two constables came to the village, forcibly carried away one duck, some fagots of wood and paddy, and took three *raiyats*, Ahina, Mariya and Kaliram Dom to the presence of the District Superintendent, where the Head Constable in charge of the Gahapur thana severely beat Ahina Dom.

But this was not all. The same day, at night, the Superintendent himself came to the village with a *posse* of constables, broke open the doors of houses when their occupants were fast asleep, destroyed the scanty furniture of the poor raiyats, assaulted some of them and took six of them bound hard and fast to his bungalow, where they were kept confined for three days without food.

This took place on the 7th December. On the 20th December, Babu Madhuram Sarma, Assistant Manager of the Chelingjan tea-garden, wired to the District Magistrate, Darrang, that Mr. Shuttleworth ill-treated and "oppressed him terribly the previous day, took his carts by force and assaulted his son severely."

The matter did not end here. The District Superintendent sent up for trial Katiram, Bhekola Dom and others, whom he arrested on the 7th December, charged with making an unlawful assembly and interfering with police officers in the execution of their duty.

The Editor draws the attention of the Chief Commissioner of Assam to the complaints of the memorialists, and prays him to make a sifting inquiry into them.

(*b*)—*Working of the Courts.*

TRIPURA HITAISHI, First fortnight of Paus, 1304B.S.

Touts in Comilla.

7. The *Tripura Hitaishi* for the first fortnight of *Paus* complains that, though a law for the suppression of touts in the Law Courts has been passed and Court authorities have been vested with additional powers for carrying that law into effect, the touting nuisance in the Comilla Civil Courts is still as prevalent as ever. With the help of certain pleaders and mukhtars, some touts carry on their business within the Court compound on the false plea of being pleaders' and mukhtars' muharrirs. And some others frequent the Courts on the strength of one or two mukhtarnamas which they have secured. It is hoped that the present District Judge will see his way to delivering the mufassal people, who come to conduct their suits in Comilla, from the hands of touts.

8. The *Hitavadi* of the 7th January is very glad to learn of the way in which the grateful people of Faridpur parted with their popular Assistant Sessions Judge, Babu Dwarakanath Mitra. It has been found by experience that these native Assistant Sessions Judges are fully competent to discharge the duties of a Sessions Judge. The way in which they are acquitting themselves to the satisfaction of both Government and the people excites the hope that other Subordinate Judges too will be appointed as Assistant Sessions Judges. The authorities should grant the new Assistant Sessions Judges an increase of salary, in consideration of the additional work which has been imposed upon them.

HITAVADI, Jan. 7th, 1898.

The new Assistant Sessions Judges.

9. A correspondent of the *Mihir-o-Sudhakar* of the 7th January has heard of a proposal for the amalgamation of the two munsifis at north Raujan and south Raujan in the Chittagong district, and the location of the amalgamated munsifi at Gauri Sankar's hát. The carrying out of the proposal will, it is true, enable the Government to make a saving of about one thousand rupees a year in establishment expenditure; but it will, on the other hand, be a loser by about the same amount, from a falling off in the revenue from Court-fees in consequence of the reduction in the number of suits, which is sure to result from the trouble and expense of going all the way to Gauri Sankar's hát to seek redress in the Law Court. Gauri Sankar's hát is about 12 to 13 miles from the northern extremity of north Raujan, and about 11 to 12 miles from the Halda river on its western extremity. And almost all suits in north Raujan come from its northern and western parts which are very populous. It is hoped that Government will not sanction any proposal of the kind, till it has heard what the people there have to say.

MIHIR-O-SUDHAKAR, Jan. 7th, 1898.

Proposed amalgamation of two munsifis in the Chittagung district.

10. The *Dacca Prakash* of the 9th January says that the order of the Collector of Dacca fining Babu Felu Sil, peshker of the Dacca Criminal Court, three months' pay for selling some Court-fee stamps to a vendor has failed to give satisfaction to the public. If the Court-fee stamps in question belonged to Felu Babu, he should not have been punished at all. But if they were taken from secreted applications, he should have been more heavily punished.

DACCA PRAKASH, Jan. 9th, 1898.

The punishment of a *peshkar* in Dacca.

(c)—*Jails.*

11. The Editor of the *Hitavadi* continues the narrative of his jail experiences in his issue of the 7th January:—

HITAVADI, Jan. 7th, 1898.

The jail experiences of the Editor of the *Hitavadi*.

The course which food runs in jail from its receipt from the contractors to its consumption by prisoners, is not so smooth as it should be. Whether the number of thieves among the guards is not larger than among prisoners, is also a problem which we have not yet been able to solve. We are also convinced of another kind of irregularity, but we have no evidence to offer in proof of it.

On the 23rd April last, the Superintendent informed the Inspector-General of Jails of his inability to furnish a comparative statement of the market prices of articles as well as of the prices charged for them by the jail contractors, because he could not accept the price-list published by the Magistrate as correct. Before this letter was sent, a comparison was made between the market prices of provisions as published by the Magistrate and the prices charged for them by the contractors, and great discrepancy having been found between the two, a letter to the above effect was sent.

We have said much about the sufferings of the prisoners. We shall now say something about their tricks. One such trick consists in creating an artificial hole on the side of the throat by keeping a ball or circular piece of lead constantly within the passage, secured by means of a thread clenched between the teeth. This hole is made use of in secreting small coins, and two-anna pieces, to the amount of 5 or 6 rupees, can be secreted in it. No examination whatever and no purgative will lead to the discovery of coins so secreted. Some prisoners have two such holes in their throats, one on each side of the passage. As it is very risky to have coins near one in the jail, prisoners with such artificial holes

are employed as treasurers for their fellow-prisoners. The coins so secreted are made use of for the purchase of tobacco and articles of food.

(*d*)—*Education.*

PALLIVASI, Jan. 9th, 1898

The Lower Primary Examination in the Burdwan district.

12. The *Pallivasi* of the 9th January complains that, at the Lower Primary Examination lately held at Kalna in the Burdwan district, the 7th and 8th questions in the arithmetic paper, carrying 19 marks, were too difficult for the examinees. The 7th question could not be answered without knowing the English money table, which pathsala boys are not taught, and the solution of the 8th question involved a knowledge of fractions, which is beyond the Lower Primary course. The full marks in the paper being only 80, the examinees are thus deprived of the benefit of full one fourth thereof. It is hoped that the examiner will take his mistake into consideration in assigning marks.

(*e*)—*Local Self-Government and Municipal Administration.*

KASIPUR NIVASI, Dec. 29th, 1897.

The ferry at the Barisal steamer ghât.

13. The *Kasipur Nivasi* of the 29th December complains that the ferry boat at the Barisal steamer ghât often, and especially on market days, carries excess passengers, in contravention of the Municipal rule. But there is no one to check this, although the practice sometimes leads to accidents and loss of life. Many complaints have reached the writer of late regarding this ferry.

GAUR VARTA, Jan. 6th, 1898.

Malda District Board Bye-laws.

14. In continuation of what it wrote in a previous issue (Report on Native Papers for week ending 1st January, 1898, paragraph 25) the *Gaur Varta* of the 6th January points out the following defects in the bye-laws published by the Malda District Board:—

Section 1.—The definition of "road" in this section is not clear. As almost every section deals with roads, the definition ought to be as clear as possible.

Section 2.—It appears that the framer of the bye-laws is not at all aware of the condition of the district roads. Most of these roads pass through the lands of other people, who have trees standing thereon. The rules regarding trees will, in such cases, be a source of mischief and oppression. The wording of this section also should be made as clear as possible.

Section 3.—The definition of "road" in the bye laws includes slopes of roads and lands adjoining these slopes. We cannot understand what harm is done if goats and cattle come to graze upon these slopes and upon the lands adjoining them. Will it be an offence to graze cattle on these lands, when they belong to private landholders? In our opinion, this section is quite useless and unnecessary.

Section 4.—This section follows the lines of section 4 of the Police Act and is much more severe. The Police Act does not go so far as to punish drivers of wheeled conveyances for delay caused by loading and unloading. This section will enable village people, given to quarrel and vindictiveness, to oppress their enemies.

Section 5.—This section follows the lines of section 34 (5) of the Police Act. We shall have no objection to this section if the definition of "road" is modified as we have suggested. The members of the Board should, however, consider whether this section should be enforced in the cases in which section 34 of the Police Act is not enforced.

Section 6.—This section is a combination of the fourth and fifth clauses of section 34 of the Police Act. The provisions of this section are highly impolitic and oppressive.

Section 7.—With the definition of "road," as given in the bye-laws, this section will prove a dangerous one. Tanks, wells and excavations on the sides of roads have not so far been known to do any harm to roads. It is not an easy matter to get permission of the Chairman to dig wells. People may, under this section, be punished for digging wells, &c., in their own houses. The wording of the section, moreover, is ambiguous.

Section 8.—This section is superfluous and unnecessary.

Sections 9, 10 and 11.—These sections are superfluous and useless. Section 7 is sufficient for the purpose. Verbal orders of Overseers, &c., will serve the purpose of this section.

Section 12.—This section, too, is useless. Sections 426 and 379 of the Indian Penal Code will serve the purpose of this section.

Section 13.—This is a useless section.

Section 13 (A).—The provisions of this section are severer than the provisions of section 34 (5) of the Police Act. The section is quite useless.

Sections 14 and 15.—The purpose of these sections can be easily served by the verbal instructions of any police or District Board officer.

Section 16.—This section is needless. We do not know of any tanning being done in the vicinity of district roads, or of its proving a source of nuisance to the public.

Section 17.—The purpose of this section can be served by an order from the Magistrate or by a notice given by the Chairman.

Section 18.—This section is quite superfluous after section 7.

Section 19.—This section is quite useless, spring-wheeled carriages being rare in this district.

Sections 20, 21, 24 and 24 (A).—These sections are probably meant to increase the number of sections in the bye-laws. They are quite useless and unnecessary.

Section 23.—This section also is unnecessary; care is always taken by drivers of elephants when they pass over a bridge.

Section 25.—This section follows the lines of section 34 (7) of the Police Act, and is much more severe Have the Board officers enough to give effect to the provisions of this section?

Section 26.—This section is ridiculous. We do not know that flying of kites on roads by little children is likely to annoy passers-by.

Section 27.—Comments upon this section are unnecessary.

15. A correspondent of the *Sanjay* of the 7th January complains of the scarcity of good water in Krishnardangi and Gopalpur in the Faridpur district. In the former village, the only source of water-supply is the Gajariar Kol; but its water is fouled by bathing cows and steeping jute in it. In Gopalpur, most of the tanks are already dry and the villagers get their water from two of these tanks which still contain some water, and from the Dulardangi *beel*, about a mile from the village, though cows are bathed and jute is steeped in it and cremation is performed on its banks. Rupees 300 only will be enough for re-excavating Dwaraka Nath Chakravarti's tank in the centre of the village, which will supply all its residents with good water. The District Board was applied to, but without success.

SANJAY, Jan. 7th, 1898.

Water scarcity in some villages in the Faridpur district.

(*f*)—*Questions affecting the land.*

16. The *Hitaishi* of the 4th January says that the good harvests of the present year have not quite removed the sufferings of the raiyats, as the money-lender has taken away their produce in the execution of decrees obtained for loans contracted during the last two years of scarcity. As a matter of fact, the compound of every Munsifi just now wears the appearance of a farm-yard, being stocked with paddy attached in execution of decrees. To save the raiyat from the ruinous effect of having the produce of his fields attached in execution of a decree, it is necessary to introduce an amendment in the law exempting from attachment in execution of decrees, not only the implements of agriculture, but the produce of a raiyat's fields before it has been carried home. The attachment of paddy on the field involves a good deal of waste and so much loss to the indebted raiyat. A money-lender should be permitted to attach any other moveable and immoveable property belonging to an indebted raiyat, except the implements of agriculture and the produce of his fields when lying on the field or in the farm-yard. A zamindar, too, who has obtained a decree for arrears of rent, should be prevented from attaching and bringing to the hammer any other property of the raiyat except the holding, in respect of which the decree has been obtained. The provision in the law, introduced the other year at the

HITAISHI, Jan. 4th, 1898.

The raiyat and his creditors.

instance of Dr. Rash Behari Ghose, that a decree-holder must give a month's notice to the judgment-debtor before attaching any property belonging to the latter affords no protection to the raiyat, as the money-lender, in collusion with the Court peon, always prevents the service of this notice.

(g)—Railways and Communications, including Canals and Irrigation.

TRIPURA HITAISHI, First fortnight of Paus, 1304B.S.

A grievance of third-class passengers on the Assam-Bengal Railway.

17. The *Tripura Hitaishi* for the 1st fortnight of Paus complains that third-class passengers by the night train on the Assam-Bengal Railway have to suffer very much for want of a waiting-room at the Laksam Junction, where they have to wait in an open *maidan* for full two hours for another train.

TRIPURA HITAISHI.

Two bridges wanted in the Tippera district.

18. The same paper draws attention to the inconvenience which is suffered by passengers for want of two bridges in the road in the Tippera district which runs from the Chunta Road in Sarail to Ajabpur. The District Board has sufficient money to construct two bridges.

HITAISHI, Jan. 4th, 1898.

The necessity of re-excavating some rivers in Bengal.

19. The *Hitaishi* of the 4th January says that though it has more than once drawn attention to the necessity of re-excavating the rivers which flow through the 24-Parganas, Nadia and Jessore districts, both for the sake of improving the health of the people and for the sake of trade, no one seems to have attended to its representations. The Government has been every year wasting money on the Orissa Canals, though only a part of this money, spent on the deepening of the Jamuna, the Bhairab, the Kabodak and the Betsa, might save the people of the districts named above from the ravages of malaria and their trade from absolute ruin. The writer now invites the Government's attention to the pressing necessity of re-excavating the Jamuna river, which branching off from the Hooghly below Kanchrapara, flows into the Ichhamati. At one time, the villages on the two banks of this river were famous for their trade and their learning. But now in consequence of the havoc made by malaria and the shallowness of their water-ways, they have completely lost their former wealth and glory. The sum of two lakhs of rupees, which has been given by Mr. DeSouza for works of public utility, should be expended in re-excavating these rivers. Government may also spend the balance of the Famine Fund for this purpose, and invite the District Boards concerned to contribute towards the cost of carrying out the object. If the Government takes the project in hand, public-spirited rich men, too, will not be slow in subscribing large sums.

HITAVADI, Jan. 7th, 1898.

Want of latrines at the Monghyr Station.

20. A correspondent of the *Hitavadi* of the 7th January complains that passengers have to suffer a good deal of inconvenience on account of the want of latrines at the Monghyr Station. The Editor hopes that the Agent of the East Indian Railway will attend to the matter.

(h)—General.

HITAVADI, Jan. 7th, 1898

A prayer for Tilak's release.

21. The *Hitavadi* of the 7th January has the following :—

No one in this country believes Tilak to be a rebel, and everybody, man, woman and child, is expressing sorrow for his fate. It is impossible to describe in words the grief and sympathy which were excited in every breast by Babu Surendra Nath Banerji's sympathetic reference to Tilak in the Congress. People see that there was not a trace of disaffection in Tilak's heart. Indeed, no educated man can desire the subversion of British rule, for it is to that rule that he owes every comfort and privilege he enjoys.

It is no use concealing the fact that there is dissatisfaction among the people, and that want of *bhakti* is created by particular acts of the officials. But it is idle to expect that this dissatisfaction will be removed by a rigorous administration, or by threats of imprisonment.

A friend of ours has written to us from England that Tilak will certainly be released in a month or two. We shall be very glad if Tilak obtains his release by royal favour, but we are not prepared to admit that he is guilty. Tilak himself did not condescend to obtain pardon by confessing himself guilty.

We are convinced that there was a miscarriage of justice in Tilak's case. The sooner a law under which such a miscarriage of justice can be possible is amended, the better.

The grief which we feel at knowing what the condition of Tilak is in jail, far exceeds the grief with which we knew that, in this country, whether owing to defects in the law, or owing to any faults of the legislators, or owing to the strange ways of thinking of the Judges, even a loyal subject could be proved disloyal. If Tilak dies in jail our Government will earn deep disgrace. The ends of punishment are prevention of crime and a warning to the public. Both these ends have been gained in Tilak's case. We pray for Tilak's release with joined hands. If Tilak is released, Government's prestige will be enhanced instead of being diminished.

Use of fire-arms by Europeans.

22. The same paper says that, in this country, Eurasians, with hardly a drop of European blood in their veins, can become Volunteers and keep arms without taking out licenses, whereas a respectable native with strong nerves and a steady aim cannot keep arms without taking out licenses. The race distinction observed in this connection is a deep blot on the English administration. Lately a Eurasian Volunteer, named Parrott, killed a native at Narayanganj in shooting at a target. The writer knows very well that Government will not apply the Arms Act to Eurasians, but it can save the lives of many natives by making a provision for preventing men like Mr. Parrott from keeping fire-arms.

HITAVADI, Jan. 7th, 1898.

The effect of the plague measures in Calcutta.

23. The *Basumati* of the 13th January says that when an infectious disease rages in an epidemic form, it is the fear of catching infection, and not the disease itself which works more mischief. People who were too scrupulous in avoiding infection have been known to fall victims to the disease simply through fear. In order to dispel this fear, when an epidemic like cholera or small-pox rages, and to fill the soul with courage and hope, the Hindus are in the habit of observing certain religious practices Europeans may laugh at these practices as superstitious, but there is no denying that they have a great effect in checking alarm. What the Europeans, on the other hand, are doing to cope with the plague if it comes to Calcutta, is calculated to frighten the people. This is not good. The Bengalis are alarmed. And who would not be alarmed, if he were told that, in the event of an outbreak of the disease, son would be separated from mother, mother from son, and wife from husband? People who know nothing of the plague are as yet being told that they will die of it, and will be burnt at Maniktala instead of on the bank of the Ganges. Is not this enough to fill their minds with horror? The writer begs to give a bit of advice to the Europeans:—Friends, if you are really anxious to do good to mankind, do not invite the plague. Or, if you think it necessary to invite it, don't say that you will employ European policemen to catch the women of respectable families, or that those who die shall not be allowed to draw their last breath by the side of the holy river Ganges, but will be cremated at Maniktala. Don't alarm men and women. You have already spread sufficient alarm among Bengalis; do not increase it.

BASUMATI, Jan. 13th, 1898.

III.—LEGISLATIVE.

The Religious Endowments Bill.

24. A correspondent of the *Tripura Hitaishi* for the first fortnight of Paus says that the object of Mr. Charlu's Religious Endowments Bill is undoubtedly good, but it requires alteration in certain places. Section 12, for instance, contains a vague provision. The writer is not opposed to a law for the purpose with which Mr. Charlu introduced his Bill, but he wants a law that will be an effective measure for checking abuses. Mr. Charlu's Bill in its present form will not be much more effective than the law of 1863. But the protests of those who are denouncing it, either from *zid* or from bigotry or self-interest, should carry no weight. Instead of endeavouring to mislead the people with false and interested representations, the leaders of society ought to have pointed out the weak points in the Bill.

TRIPURA HITAISHI, First fortnight of Paus, 1304B.S.

CHARU MIHIR, Jan. 3rd, 1898.

25. The *Charu Mihir* of the 3rd January sees no necessity for amending the sedition law, beyond adding a clear explanation to section 124A. Mr. Chalmers, however, has based his amendment on the explanation of sedition given in Stephen's Digest, without attending to the fact that English laws are not applicable to India, where a foreign Government is constantly haunted with fears of sedition, the people have no voice in the government, the press exercises no practical power over the administration of justice, and the native press is an eye-sore to Anglo-Indians. The best English Judges have held that the laws of England are not always applicable to India, and Sir James Stephen had to use the greatest caution in framing section 124A.

The proposed amendment of the sedition law.

The section proposed to be substituted for section 124A will have a very wide scope. It will bring very slight offences within its purview. The provision that Deputy Magistrates, with first-class powers, will be able to try offences under the section will lay the axe at the root of all political agitation and criticism of the Law Courts. The provision of section 110 of the Code of Criminal Procedure, which was so long applicable only to thieves and dacoits, will be applied to political agitators also. But who will stand surety for a man who is under official displeasure? The man who can be so bold as to do so will certainly come under the eye of the executive. The result of the proposed amendment will be that political agitators, who are either punished under section 124A, or are required to give surety for good behaviour under section 110 of the Code of Criminal Procedure, and fail to do so, will have to go to jail like thieves and dacoits.

BURDWAN SANJIVANI, Jan. 4th, 1898.

26. The *Burdwan Sanjivani* of the 4th January has the following:—

The proposed amendment of the sedition law.

In passing a law or adopting an administrative measure, the Government has an eye to the public peace and the good of the country. We, however, care more for our interests than for anything else. Not that we totally disregard the public peace and the good of the country. But what does not appear to us to be at all prejudicial to the public peace or public interests, is looked upon by the Government as a source of mischief. This is the reason why there is very little chance of a unanimity of opinion between us and the Government in regard to the proposed amendment of the sedition law. The Government is highly offended when it is found fault with; for in its opinion such fault-finding is calculated to prejudicially affect the stability of British rule in India. This is, however, not our opinion. In our opinion, a 'slight gust' of wind cannot shake the firm and immoveable Himalayas. What, indeed, can a puff of wind, created with a fan, do to a mountain of which a particle cannot be moved even by the fiercest tornado? We people of India are all loyal. The British Government is our only shelter. To wish such a Government ill, is the same thing as striking the axe at our own heads. We may now and then use strong words towards the Government, partly through misunderstanding and partly through foolishness, but that is only when we are extremely irritated. Just as a child, chastised by his parents, makes wry faces at them in anger, so do we speak out of the fulness of our hearts against our paternal Government, and we do not think that we thereby commit an unpardonable offence. We expect a paternal treatment from the Government. A father may at one moment pull his son by the ear, but he will at the next moment kiss him in affection. It is treatment like this that we expect from the Government. We never, for a moment, think that our paternal Government will try to encompass our ruin. When we are compelled to think so, we do not venture to pester it with this and that demand; we do not venture to address it as we do our parents.

We have already said that the Government and we have very little chance of agreeing on a point of policy. The Government wants rigorous laws; we want tender treatment. There can be no agreement of opinion in such a case. We did call for an amendment of the sedition law, but we did so on the ground that the existing law is extremely severe, and its wording is not favourable and beneficial to us. The word "disaffection" in the existing sedition section has been interpreted by Mr. Justice Strachey as "want of affection." This interpretation took us by surprise. What we wanted was to have section 124A of the Indian Penal Code abolished, or at least to have the word

"disloyalty or enmity" introduced in the place of the word "disaffection." But we have been sadly disappointed. In the proposed amendment, the word "disaffection" remains untouched, and in addition to it, the words "hatred" and "contempt" have been introduced. By virtue of this amendment, the sedition law will be so modified as to make it highly inexpedient to say anything about the Government. Self-preservation is the first law of human life, and we shall henceforward cease to criticise a Government measure, even if the country go to rack and ruin for want of such criticism. For we are not sure what we may write in course of freely criticising the Government, and how our writings may be interpreted. This being the case, free and independent criticism will become conspicuous by its absence. But if this be what the Government wants, let it pass the proposed amendment and we shall have nothing to say.' We were so long guided by the impression that we had the right to freely criticise Government measures. We have now been undeceived, and have come to know how far that right extends. It, therefore, matters little to us now what the law of seditlon is to be. The Government has laid down the limits which we must not transgress, the line which we must not cross. If we do, we shall court our own destruction. We have no right to tell the Government what form the proposed amendment should take. Let the Government do what it thinks fit for the preservation of British rule. Foolish and ignorant as we are, let it be made perfectly clear to us what we should do and what we should not. Let us know the intention of the Government and we shall abide by it.

27. The *Hitavadi* of the 7th January has the following:— HITAVADI Jan. 7th, 1898.

The proposed sedition law.

Mr. Chalmers said that, in introducing his proposed amendments of the Indian Penal Code, he was only importing the English law on the subject into India. It is indeed a matter of pride to us to be governed by the English law, but the proposed law does not resemble the law in England in all respects. There are not again in this country the same safeguards against interference with personal freedom that exist in England. An ancient English weapon is being whetted for cutting our throats, and we have not the same means of saving our throats that the people of England have for saving theirs.

Indeed the only word in the sedition law, which created any difficulty so long, was "disaffection", and now the words "contempt" and "ill-feeling" will prove a source of similar difficulty. Mr. Chalmers has assured us that there will be no restrictions on freedom of speech. We shall be at liberty to criticise Government measures, but we shall become guilty of disaffection if such criticism has the effect of exciting popular displeasure or hatred against Government. Who will reconcile these contradictions in statement? It would indeed be a hundred times better for us not to have any liberty of speech at all, than to have such liberty coupled with such risks.

Even the provisions of the Draconian Code are surpassed by the proposed measure. If the proposed amendments are passed into law, it would be idle to think of the liberty of the press. Even coughing and sneezing would then amount to disaffection, and any strong expression of feeling would be attended with the risk of transportation, and we should have to go to jail if we cannot cry *victory to huzoor* at every step. Indeed, our freedom of speech would be much like that which was granted to Gil Blas by the Archbishop. So long as Gil Blas praised the Archbishop, his criticism was welcome, but as soon as he hinted at a fault, he was found worthless and turned out.

If we find fault with the motives of the proposers of the amendments and say that these cunning legislators are seeking to enact this dreadful measure in the name of reform, our loyalty will be impeached by the authorities. If we say that the arbitrary officials, not daring to pass a Press Law from a fear of the English public, are slyly accomplishing the same object by means of the proposed measure, the gates of the jail will probably be thrown open wider for our reception. Lord George Hamilton declared in Parliament that the Government of India had no intention of reviving the Press Act. If anybody accuses the authorities of introducing the proposed measure, with a view to indirectly deprive the press of its freedom without going against that declaration of the Secretary of State will he be held disloyal? Or will the man be deemed worthy of transportation who distrusts the motives of the officials in this connection? We, for ourselves, cannot think so.

Be the English law what it may, we have no doubt that the proposed measure will prove a prolific source of mischief from the manner of its application. We shudder to think that newspaper writers and patriotic speakers are coming under the purview of a dreadful law which is going to be introduced on the plea of amending the Penal Code and the Code of Criminal Procedure.

We should no longer sit idle. We should not be frightened by the frowns of the arbitrary officers. A regular protest should be made against the proposed measure by agitation in the press and in public meetings both here and in England. Even if the measure is passed into law this year by the indiscreet officers, we shall not despair. No efforts will be wanting on our part to make the proposed measure share the fate of Lord Lytton's Press Act, and Sir Charles Elliott's Jury Notification.

SANJIVANI, Jan. 8th, 1898.

British Indian Association on the Criminal Procedure Bill.

28. Referring to the Government's reply to the British Indian Association's memorial on the Criminal Procedure Bill, the *Sanjivani* of the 8th January observes that the Government no longer treats the British Indian Association with that courtesy which it formerly used to show that body.

SANJIVANI.

The rumoured amendment of the Calcutta Municipal Act.

29. The same paper understands that a Bill will be soon submitted to the Bengal Legislative Council for the purpose of amending the Calcutta Municipal Act. The object of the Bill is said to be to curtail the powers of the Municipal Commissioners and increase the powers of the executive. This was foreshadowed by the Lieutenant-Governor in his Intally speech. According to the *Amrita Bazâr Patrika*, the number of Commissioners will be reduced from 72 to 12, of whom only five are to be elected by the tax-payers. Such an amendment as this, if carried into effect, will strike at the root of Local Self-Government. One will, however, hesitate to believe that Sir Alexander Mackenzie, to whom during Lord Ripon's government the Resolution on Local Self-Government was due, should now come forward to bring about its destruction.

SANJIVANI.

The Criminal Procedure Bill.

30. The same paper writes as follows with reference to section 257 of the Criminal Procedure Bill:—

According to this section, "when the accused has cross-examined, or has had the opportunity of cross-examining any witness, the attendance of such witness shall not be compelled under this section, unless the Magistrate is satisfied that it is necessary for the purpose of justice." Under the existing law on the subject, the accused has the right to cross-examine witnesses for the prosecution twice—once when they are examined by the prosecution, and again when the charge is framed against him. An accused person does not, at the first stage of the proceedings, generally engage a good pleader or counsel. It is only if the charge framed against him is found to be a serious one that he engages a good pleader or counsel. This being the case, if the accused is not permitted to cross-examine prosecution witnesses, on the ground that they have been already cross-examined, he will be deprived of the chance of properly defending himself.

There is another reason why the accused should not be deprived of the right of cross-examining a witness for a second time. It is not always expedient for the accused to cross-examine a witness at the first stage of the proceedings. For if a case is not finished in a day, and the examination and cross-examination of witnesses take up more than one day, it is giving the prosecution an idea of the line the defence will take, and thereby facilities for preparing witnesses on its behalf against cross examination. It often appears impossible to shake prosecution witnesses, when they are once given an idea of the line of defence which is intended to be adopted by the accused.

It is also well known that in almost all cases sent up by the police, the accused remains confined in jail during the first stage of the proceedings. He has consequently no opportunity to properly instruct a pleader or a counsel on his behalf. Without the accused's instructions, however, cross-examination cannot be properly and efficiently conducted.

It is true that, according to the section in question, the Court has the discretion to recall a witness for cross-examination. But this discretion has very little likelihood of being exercised in favour of the accused. Most

Magistrates are fond of conviction, and are even, under the existing law, loth to recall a witness for cross-examination. Are not the authorities aware of this notorious fact? It is not certainly expedient to make the accused depend entirely upon the discretion of a Magistrate for the cross-examination of a witness

If the authorities are so very unwilling to allow the accused to cross-examine witnesses more than once, let them allow him to cross-examine witnesses not before, but after the framing of the charge.

31. The *Bangavasi* of the 8th January has the following with reference to section 61 of the Criminal Procedure Bill :— BANGAVASI, Jan. 8th, 1898.

The Criminal Procedure Bill.

The proposed amendment of this section is a small one, but its effects are most likely to be serious. Under the section in its present shape, no police officer can keep in his custody a person whom he has arrested for more than twenty-four hours without the permission of a Magistrate. The proposed amendment adds that "the provisions of this section refer only to detention by a police officer enrolled under Act V of 1861." Now, by virtue of this amendment, a village chaukidar will have the power to detain a person in custody as long as he pleases. Let us suppose that a police officer suspects an individual of complicity in a crime. He cannot detain that person in custody for more than 24 hours without the permission of a Magistrate. But under the proposed amendment, he will not, in such a case, formally arrest the person, but will still have him in his power by ordering a chaukidar to arrest him and detain him in custody so long as he is not ordered to release him. A police officer will, under the proposed amendment, have virtually the power to have a person detained in police custody for any indefinite period, without the permission of a Magistrate.

There may be some subtle and reasonable object underlying the proposed amendment, but our dull intellect cannot unfortunately grasp it. We cannot understand why it should be objectionable to allow a police officer to detain a person formally arrested by him in custody for more than 24 hours without a Magistrate's permission, while it is not considered objectionable to allow him to detain a person indirectly in his custody for any indefinite period through the instrumentality of a chaukidar.

We humbly pray the law-makers not to make such an amendment as this. We do not understand, nor do we like to understand, what law is good and what law is bad. If it is the impression of the Government that the police has become stainless and blameless, that police oppression has become a thing of the past, and that police officers have risen superior to all temptations, let section 61 be abolished from the Criminal Procedure Code. There need be no restriction upon the police in the matter of detaining an arrested person in custody. If there need be any restriction at all, let the period of twenty-four hours be raised to a period of twenty-four days, and we shall have no objection. What we object to is the round-about nature of the provisions of the proposed amendment. If these provisions are incorporated in the existing law, the police will oppress and ill-treat people without the knowledge of the authorities. But if this be the object of the Government, let it say so clearly, or, if we have mistaken its intention, let the law be so framed as to leave no ground for mistake or misconception.

32. The same paper :— BANGAVASI.

The *Pioneer* on the proposed amendment of the sedition law.

The *Pioneer* has the following with reference to the proposed amendment of the sedition law :—

"The Anglo-Indian journalist is an Englishman first and a journalist afterwards: the native journalist is in ninety cases out of a hundred a mere hireling scribe, who will write anything if he thinks he can do so with impunity, and at the same time benefit his pocket. The Anglo-Indian press—we reflect on the fact with satisfaction—has, since the days of John Marshman and the *Friend of India*, been of proved and acknowledged usefulness both to the Government and the country; the vernacular press—there are of course honourable exceptions—whenever it has been left uncontrolled, has been a vehicle of persistent abuse, misrepresentation and falsehood. The Anglo-Indian journalist, were he ever to descend to the dissemination of malicious falsehoods, would promptly lose all support; the vernacular journalist finds his clients among the ignorant and credulous, whose interest can be awakened

only by maligning the Government and abusing the English district official. In short, there is as much difference between the Anglo-Indian press and the Vernacular press, as there is between the vagrant Dom or thieving Sansiya and the honest members of the community; the law recognises the distinction in the one case by giving the police special powers of surveillance; why should it not be similarly recognised in the other?"

The *Pioneer* is in a pet because the proposed amendment of the sedition law makes no distinction between a native and a European, and is applicable to both. Lord Lytton's Vernacular Press Act sought to sit tight upon the vernacular papers alone, and was not applicable even to native papers printed in English. On the passing of that Act, the *Amrita Bazâr Patrika* came to be written and printed in English. In the opinion of the *Pioneer*, Anglo-Indian journalists are immaculate and can never be guilty of sedition. Why should they too then come under the purview of the proposed amendment? To tell the truth, our Anglo-Indian contemporary is in fear of losing his caste. The criminal law of the country clearly and unmistakably lays down the distinction between the Indian subjects and the European British-born subjects of the Queen. A European British-born subject cannot be tried by any Court and every Court, and there is something to distinguish the procedure observed in his trial from the procedure which is observed in the trial of a native. It has not, therefore, been advisable to bring natives as well as Europeans under the same law and the same procedure in the matter of sedition. Lord Elgin has, of course, shown his impartiality by making no distinction between natives and Europeans, between black and white, between the ruling race and the ruled race. But in our opinion, caste distinctions ought in all cases to be maintained in this caste-ridden country.

But let that pass. The harsh, cutting and bitter words of our contemporary have not pained or offended us. We feel the keenness of the words and expressions he has used, but we must not forget that our language cannot but be harsh when we speak plainly of a person and say straightforwardly what he really is. He is a true friend who plainly tells us in our face that the rulers and the ruled cannot be treated in the same way, that the conqueror and the conquered are as the poles asunder, and that black and white are always different from and opposed to each other. It is now quite clear in what light the *Pioneer*, the official organ and the pet of the European Civilians, looks upon the native press. No other Anglo-Indian paper has, up to this day, given vent to its feelings in such choice expressions. We shall rest satisfied if, after this, all of us can act wisely and cautiously.

HINDI BANGAVASI, Jan. 10th, 1898.

The proposed amendment of the sedition law.

33. The *Hindi Bangavasi* of the 10th January sees no harm, so far as the Hindus are concerned, in the proposed amendment of the sedition law. Under the British rule, the Hindus are happy and prosperous and can perform their religious rites and ceremonies in their own way—a privilege which they never enjoyed under the Musalman despotism. A true Hindu, therefore, cannot say that he has any reason to oppose the proposed amendment of the sedition law. The proposed amendment will benefit native journalists, because it clearly explains to them what is sedition and what is not.

VI.—MISCELLANEOUS.

SAHACHAR, Jan. 5th, 1898.

The two Bengal Mahamahopadhyayas.

34. The *Sahachar* of the 5th January is glad to see Pandit Nilmani Mukharji Nyayalankar and Pandit Hara Prasad Shasti made Mahamahopadhyayas. Both the Pandits are deserving men. Under the former, the Calcutta Sanskrit College has made great improvement, and the latter's fame as an antiquarian has reached even Europe. By decorating these two profound scholars with the title of Mahamahopadhyaya, Government has done honour to, and augmented the glory of, Sanskrit learning.

MIHIR-O-SUDHAKAR Jan. 7th, 1898.

A worthy Musalman honoured.

35. The *Mihir-o-Sudhakar* of the 7th January is glad that Government has at last seen fit to honour a worthy man like Maulvi Abdul Majid of Rangpur, by conferring on him the title of Khan Bahadur. The writer has long known the Maulvi as a religious man, who loves his co-religionists, is a well-wisher of society and patronises learning. He is well-known for his liberality, and he has from time

to time contributed largely towards the cost of the publication of Muhammadan religious books in Bengali. This paper, too, is indebted to the Maulvi for pecuniary assistance.

36. The *Hitavadi* of the 7th January writes as follows:— HITAVADI, Jan. 7th, 1898.

The Congress at Amraoti.

The satisfactory and splendid manner in which the proceedings of the thirteenth sitting of the National Congress have been conducted at Amraoti clearly shows that the sense of duty of the inaugurators of the movement remains unimpaired. It is no doubt a matter of rejoicing that, in this dark year, the delegates took part in numbers in this work of their country, in spite of plague and famine, and Government's distrust and popular alarm. Wise men have laid down that ignoble souls are deterred by a sense of danger from joining laudable movements, that middling souls detach themselves from such movements after a while, and that only truly noble souls cling to them in spite of repeated obstacles. Everybody must praise the zeal and patriotism of those who went to far off Amraoti this year in spite of diverse difficulties.

Before the Congress sat this year, a rumour was afloat that this would be the last sitting of the Congress. The enemies of the Congress start such rumours from time to time; but this time, even its friends were led by the state of affairs in the country to predict such a fate for it. As the officials, on the one hand, lost their head in their suspicion of sedition, so our friends, on the other hand, lost all self-possession, owing to fear. Many thought like the *Amrita Bazâr Patrika* that the officials might be brought to their senses by postponing the sitting of the Congress for some time, but it is a matter of congratulation that this counsel did not commend itself to anybody.

On the second day of the sitting, the police threatened to be present in full force, and enquired whether they would be expelled by force if they insisted upon being present at the meeting of the Subject Committee. Upon this, it was resolved at the Congress that the entry of the police should not be forcibly opposed, but that the police should simply be asked not to enter, and that if they still entered, they should be held to have entered by force. There was a great sensation over this matter, and the President of the Congress informed the authorities of it. The police came, but did not remain long. We are not aware whether the police has the right to be present in this way at the Committee for the selection of subjects for discussion. This much can we say that, in any other country but India, such proceedings of the police would have led to an affray. In Ireland, a great conflagration would have been produced by this petty piece of impertinence. The members of the Congress did not allow any disturbance to take place, merely because they are very mild and sensible.

37. Referring to the announcement made by the *Birmingham Daily* that there is every likelihood of Lord George Hamilton succeeding Lord Elgin in the Indian Viceroyalty, the same paper remarks that unless India is exceptionally unfortunate, it will not have Lord George Hamilton for its Viceroy. HITAVADI.

Rumoured succession of Lord George Hamilton to the Indian Viceroyalty.

38. The same paper says that the Lord Chancellor, Lord Halsbury, has rendered a great service to the Government by refusing to entertain Tilak's appeal; for if the appeal had been heard, its good name would certainly have suffered in some degree. We do not know whether he is going to be made an Earl at 72 for that service. HITAVADI.

Lord Halsbury's Earldom.

39. The same paper says that, with a view to harm the Congress, the *Times* has observed that to grant the prayer of the Congress for the admission of a larger number of native members into the Legislative Councils, for a larger employment of natives in the public service, and for the vesting of natives with more control over the finances, would be to pave the way for the subversion of British rule in India. None but a madman will, however, believe that these concessions can have such an effect. Will the *Times* be able to persuade the English public that the concessions will have that effect? HITAVADI.

The *Times* on the Congress.

40. The same paper hears that the Director of Public Instruction, Berar, forbade the students of Government institutions, on pain of rustication, to serve as Congress volunteers. This is very bad, if true. HITAVADI.

The attitude of the Director of Public Instruction, Berar, towards the Congress.

HITAVADI, Jan. 7th, 1898

"Our Gaur (white man) is singing 'Hari' and dancing."

41. The same paper has a cartoon, headed "Our Gaur (white man) is singing "Hari" and dancing." An Englishman with his hat on and in a standing posture has a spear in his hands which he is aiming at three well-dressed natives who are lying on their backs and are, with hands uplifted, imploring for mercy. Another Englishman, with a goose quill stuck in his ear and a hat in his hand, is dancing in joy. The following appears in the letter-press :—

The white man is dancing in joy—let no one go near him.
Lo! the fellow is rushing at us in a threatening attitude; beware and take care of your life.
No light burns in darkness—dancing is good for a white heart.
Many black men lie in the dust fearing the spear's stroke.

THE FEAR OF THOSE LYING ON THE GROUND.

Self-preservation is the first law of nature. I am terror-struck at the sight of this thorn on a straight road and my soul is about to escape from this body, as a bird would do from its cage.
I am lying at your feet. O let me escape and find relief in tears!
You can kill me if you like, but take pity on me and save me.
We are already in the abyss of degradation, and with discord and quarrel in every home we are on the verge of destruction.
Why then do you, spear in hand, strike at a dead man with a sharp sword?
See we are already lying prostrate on the ground.
The spear suits him who is used to it, but it ill-suits others.
Peace is a hundred times better than pleasure.
Take all that I possess, but smile and speak a few kind words.
Speak in your commercial phraseology, and let me live.
Take rupees, annas and pies and give me glass dolls to play with.
I am hungry, but cannot say that for very shame; do not cast angry looks at me.
To the strong all paths are open; say "Hari, Hari."

THE DANCE OF THE WHITE MAN.

Holding the world beneath his notice, the white man is dancing with a goose quill stuck in his ear, with a hat in his hand, and with both hands uplifted.
Black men are grovelling on the ground with an exuberance of love and reverence.
We fear the dancer may fall with his head reeling in Hare Street.
It is difficult to distinguish between his smiling and his crying—there is no change in the uniformity of his countenance.
He is grinning, and all his teeth are visible.
Caring nothing, the white man is dancing in an exuberance of love.
Alas! whom is the spear aimed at, and whom does it strike?

SANJIVANI, an 8th, 1898.

The last Congress.

42. The *Sanjivani* of the 8th January has the following:—

The Berar officials, with the single exception of the Sanitary Commissioner, tried their best to throw obstacles in the way of the Congress. They even went the length of issuing a circular to the tahsildars, requiring them to prevent people from attending the Congress meeting. But the greater was the opposition of the officials, the greater also was the enthusiasm of the people.

The Amraoti Congress cost Rs. 45,000, of which as much as Rs. 25,000 was paid by the Berar people. Even the poor raiyats contributed to the Congress Fund. Hundreds of raiyats attended the Congress meeting and watched its proceedings.

In spite of the official order to the contrary, Berar sent 533 delegates to the Congress. The Poona delegates attended the Congress meeting at a great

sacrifice of personal convenience. They left Poona ten days before the Congress meeting, and remained confined for a week in the plague camp.

The police vigilantly watched the proceedings of the Congress. Three or four police officers attended the Congress meeting every day, and kept themselves in evidence in order to strike terror into the hearts of the audience. One of them wanted to be present at the meetings of the "Subject Committee" where only a few selected delegates are allowed to be present. He was refused admission, but he persisted, when a European delegate exclaimed that, if the police officer tried to use force, he would be forcibly ejected. The police officer took the hint and gave up his resolution.

43. The *Bangavasi* of the 8th January has the following:— BANGAVASI, Jan. 8th, 1898.

The two new Bengal Mahamahopadhyayas.

The New Year's Day has brought the honour of Mahamahopadhyayaship to Babu Nilmani Mukherji Nyáyálankár, M.A. and B.L. and Babu Hara Prasad Sastri, M.A. Both are able men and dear to us. It is no wonder, therefore, and it goes without saying that we are pleased to see this mark of distinction conferred on them. It is to be regretted, however, that the matter has evoked comments and whisperings among the Pandit class. One pandit has plainly told us that the title 'Mahamahopadhyaya' is this time utterly discredited. We do not think so. But it strikes us as if the title has lost its *caste*. It is our belief, and the belief is shared by the native public, that the Pandits are, as a class, somewhat different from ordinary people, nay, even from ordinary Brahmans. The Pandit, though a householder, appears like one living a retired forest life, and though engaged in worldly affairs, is inspired with the spirit of a recluse. Babus Nilmani and Hara Prasad, Pandits though they are, yet appear to be wholly and solely worldly men. Truth to tell, a Mahamahopadhyaya, with his hair carefully parted and wearing a coat and a *chapkan*, never looks so well as a recipient of the title with his cropped hair and *tiki* and uncovered body. It may be, after all, a defect of sight, which will disappear when one will get accustomed to the change. But what we feel now is that it would have been perfectly unobjectionable if Babus Nilmani and Hara Prasad had been made Rai Bahadurs, C.I.E.'s, C.S.I.'s, or something of that sort. That would have brought them honour and given us satisfaction, while the Pandit class would have been spared their present heart-burning.

44. The same paper has the following in an article noticing a play on the stage of the Star Theatre, entitled *Gramya Bibhrat*, or the "village muddle":— BANGAVASI.

A play in the Star Theatre.

Everyone who has seen it, well knows what a sad state of things has been brought about in our villages by Local Self-Government, that gift of Lord Ripon, that *makal phal*—that Dead Sea apple. The begging for votes, the maligning and traducing of rival candidates—all this is extremely sickening, and fearfully stinks in our nostrils. The competition, the rivalry, the quarrels brought in the train of municipal elections have sown discord in many peaceful families. The author of the play paints this picture of village life with his brush dipped in the black dye presented by the incidents which take place during municipal elections in our villages. God alone knows how long this scandal will last. We ask our Bengali brethren, our educated Babus, our enlightened political agitators, to pay a visit to the Star Theatre and have a look at the complete and perfect picture of village life in Bengal presented on its stage. The picture holds the glass to nature. Look at it and you will see your face reflected therein—you will see therein a reflection of the faces of your friends and relatives, of your parents, of your *gurus* and *purohits*, of your women given to luxury. Look at the picture and learn! Be warned and warn others!

45. The *Saraswat Patra* of the 8th January is glad to see Pandits Nilmani Nyayalankar and Hara Prasad Sastri made Mahamahopadhyayas, but regrets not to find the name of Raja Rajendra Narayan Rai Bahadur of Bhawal in the list of newly-created Maharajas. SARASWAT PATRA, Jan. 8th, 1898.

The New Year's Day honours.

46. The *Dacca Gazette* of the 10th January is glad to see Pandits Nilmani Nyayalankar and Hara Prasad Sastri decorated with the title of Mahamahopadhyaya. DACCA GAZETTE, Jan. 10th, 1898.

Two New Year's Day honours.

DAINIK-O-SAMACHAR CHANDRIKA, Jan. 11th, 1898.

47. The *Dainik-o-Samachar Chandrika* of the 11th January has the following:—

History of the ill-feeling between Anglo-Indians and natives.

The present Editor of the *Indian Daily News* is, like its late Editor, Mr. James Wilson, a friend of the Indian people. He has the kindness to plead our cause and defend us, not infrequently, against Anglo-Indian ill-treatment. It behoves us, therefore, to pay due respect to what he has to say about us. As he is our friend, we do not also hesitate to differ from him wherever there is ground for difference. In the opinion of our contemporary, ill-feeling between the native and European communities in this country is due to the Ilbert Bill and the Congress; there having been no such ill-feeling between them before the Congress agitation, and the ill-fated measure proposed by Mr Ilbert. It goes without saying that the ill-feeling between the native and European communities rose to its climax during the Ilbert Bill controvesy, but it is not quite correct to attribute its origin to that unhappy incident. What was done during the so-called "Black Act" controversy? That Act proposed to give the Mufassal Courts, in certain cases, power to try European offenders who were till then triable only by the Supreme Courts. It also proposed to extend to the natives the right of being tried by a jury, and to raise the *status* of native Judges and Magistrates. Before 1849, the mufassal Courts had not the power to try Europeans even in civil suits, and the Act under notice proposed to give them that power. The proposals in question were published in 1849 in the official Gazette for October and November, and their publication at once threw the European community into a fury. Calcutta was in this case, as in the case of the Ilbert Bill, the chief seat of the agitation. Barristers like Longueville Clarke, who always fought for native interests, at once declared themselves against the natives, and opposed the measure tooth and nail. The Black Act controversy was, so to speak, a prelude to the Ilbert Bill controversy. The excitement of the Anglo-Indian community was at its height. In February 1850, they called a public meeting in which Anglo-Indian speakers strongly condemned the measure and roundly abused the natives. This roused Ram Gopal Ghosh, who had so long remained discreetly silent. He issued a pamphlet in which he defended the measure, and with consummate skill and ability demolished the arguments of the Anglo-Indian writers and speakers. This offended the Anglo-Indians beyond measure, who now took up arms, so to speak, even against the leading members of the native community. The wrath and indignation were directed against Ram Gopal Ghosh, whom they tried their best to insult and discomfit. Ram Gopal Ghosh was at that time Vice-President of the Agri-Horticultural Society. Soon after the publication of his pamphlet, the Anglo-Indian members of the Society, in a meeting, dismissed him from the Vice-Presidentship. But generous Anglo-Indians were not wanting even then. Sir Cecil Beadon (then Mr. Beadon) protested against this conduct of his countrymen, and resigned his membership then and there as a mark of his disapprobation of their conduct.

The fact is, whenever an attempt has been made to give the natives some of the rights and privileges enjoyed by the Anglo-Indians, the latter have tried their best to defeat it. In 1852, a Parliamentary Committee was held to enquire into, and report on, Indian affairs. Sir Frederick Halliday, in giving evidence before that Committee, tried to prove that natives were not fit for taking any part in the administration of the country, and that the appointment of a native to a high and responsible post was not agreeable even to his own countrymen. As an instance he cited the case of Hem Chandra Ghosh, whose appointment to the post of Calcutta Presidency Magistrate, said he, had displeased the native community. Hem Chandra Ghosh and the native community protested against this unfounded statement, and thereby offended the Anglo-Indian community. Take another instance. In 1857, Dr. Rajendra Lal Mitter, as a speaker in a public meeting in the Town Hall, protested against indigo oppression, and painted oppressive indigo-planters in their true colours. This offended the Anglo-Indian community, and the Anglo-Indian members of the Photographic Society deliberately insulted Dr. Mitter, upon which Major Thullier, a generous and justice-loving Anglo-Indian, cut off his connection with that Society. It is well known to the reader of Indian history how the Anglo-Indian community of Calcutta was exasperated when Lord Canning refused to proclaim martial

law in the metropolis. The Anglo-Indians even went the length of finding fault with the natives for holding a public meeting to thank Lord Canning for his clemency. Mr. Walter Brett of the *Englishman* tried his best to frustrate the efforts of the native community to hold a public meeting, and stigmatised Mr. Cochrane, the renowned barrister, as "Babu Cochrane."

We need not multiply instances. The truth is that the Anglo-Indians have all along been quarrelling with the natives without shame or reason. Whenever it has been proposed to increase native rights and privileges, the Anglo-Indian community have opposed the proposal tooth and nail. The more persistent have been the native efforts to gain equal rights and privileges with the Europeans, the more vehement has been the strength of the European opposition, the more rancorous has been the European quarrel with the natives. The Ilbert Bill controversy was not the beginning of this Anglo-Native quarrel or ill-feeling. It was only a repetition of what had frequently taken place before. Let the Editor of the *Indian Daily News* carefully study the political history of Bengal, and he will be convinced of the truth of our statement. It is no concern of ours, in this article, to discuss the question whether this ill-feeling, this conflict between the native and European communities, is beneficial to either. We have only stated facts; we have tried to show that this ill-feeling is not new in its origin; that the breach was made long before the Ilbert Bill and the Congress, and has ever gone on and is still going on widening.

Uriya Papers.

48. The *Uriya and Navasamvad* of the 24th November has been informed that a *Sirkar* under the Balasore Municipality, has succeeded in embezzling about Rs. 500 out of the municipal fund, and states that one of its female correspondents is in possession of details in connection with the transaction.

Embezzlement in the Balasore Municipality.

Uriya And Navasamvad, Nov. 24th, 1897.

49. Referring to the Criminal Procedure Bill, which is now before the Legislative Council of India, the same paper points out that the Bill is an important one and upon its proper working, depend the life and property of a large number of Her Majesty's Indian subjects. The writer, therefore, proposes that the Bill should be widely circulated, and the opinion of all important public bodies invited. The Bill need not be hurried through the Council.

The Criminal Procedure Bill.

Uriya and Navasamvad.

50. The *Samvad Vahika* of the 25th November approves of the suggestions of Sir Charles Dilke, made in view of removing the financial difficulties of the Government of India, and proposing the creation of a large number of Native States in British India, to whose hands the administration of the country may be transferred, and the extension of the principle of Local Self-Government to those parts of that Empire that may not be so transferred.

Sir Charles Dilke on the financial difficulties of the Government of India.

Samvadvahika, Nov. 25th, 1897.

51. The *Utkal Dipika* of the 27th November is sorry to find that the teachers of the Ravenshaw Collegiate School call for medical certificates from those of their pupils who happen to be sick, and make the grant of sick leave to such pupils conditional on the production of such certificates, heedless of the petitions of their lawful guardians, however true their statements may be, and whatever excuses they may contain. The writer cites instances, where the guardians of such sick students were compelled to pay fines through fear of incurring still greater losses by referring to doctors, who proposed higher charges than the fines imposed by the school authorities. The writer looks upon this procedure as the surest way of terrifying poor students and their guardians, and considers the policy of school authorities to distrust guardians and to pose themselves as greater well-wishers of the pupils than they, as most illogical and unnatural.

A complaint against the teachers of the Ravenshaw Collegiate School.

Utkaldipika Nov. 27th 1897.

52. Referring to the proposal of Mr. Cooke, the Commissioner of Orissa, not to exclude the Ravenshaw College of Cuttack from the benefit of securing the services of the Indian Educational Service, made in his last Administration Report of Orissa, the *Sambalpur Hitaishini* of the 24th November points out that it is immaterial

The Ravenshaw College.

Sambalpur Hitaishini, Nov. 24th, 1897.

whether the College is manned by members of the Indian Educational or Provincial Service, if only the officers selected for the college are learned and good men.

SAMBALPUR HITAISHINI, Nov. 24th, 1897.

The Indian Post Office Bill.

53. The same paper gives a general approval to the provisions of the Indian Post Office Bill.

ASSAM PAPERS.

SILCHAR, Dec. 31st, 1897.

The supply of *begar* in Cachar.

54. The *Silchar* of the 31st December complains that great oppression is being committed on the Cachar people in the matter of the supply of *begar*. They are now required, either to supply *begar* throughout the year, or render their own services. The labourers see their opportunity and demand Rs. 50 to Rs. 60 per head. It is hoped that Mr. Cotton, kind-hearted as he is, will see his way to deliver the people of Cachar from this *zulm*.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 15th January 1898.

W. B. & S. M. W.—Reg. No. 72180—77—19-1-98.